THE BLACK PANTHER

INTERCOMMUNAL NEWS SERVICE 25 cents

VOL. VIII NO. 1 Copyright © 1971 by Huey P. Newton SATURDAY, MARCH 25, 1972

PUBLISHED WEEKLY THE BLACK PANTHER PARTY MINISTRY OF INFORMATION BOX 2967, CUSTOM HOUSE SAN FRANCISCO, CA 94126

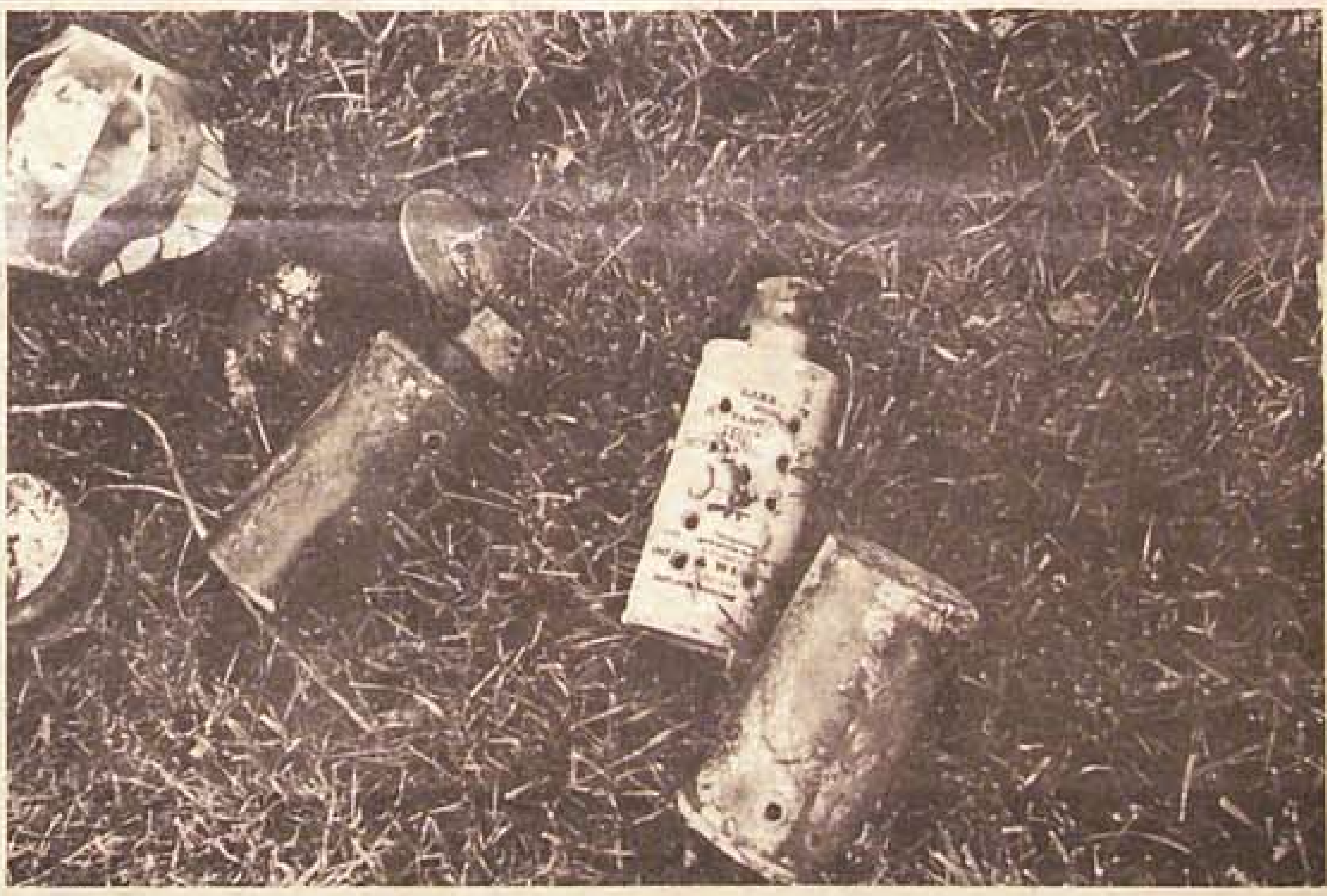


SMALL TOWN FIRE SPARKS BLACK-WHITE BATTLES

VALLEJO, CALIFORNIA BLACKS STRUGGLE FOR COMMUNITY CONTROL



A HOME ASSAULTED.



TEAR GAS IN GREAT QUANTITY.



AN INNOCENT DAMAGED.



THE ONLY PLACE TO GO - DESTROYED.

SMALL TOWN FIRE SPARKS BLACK-WHITE BATTLES

VALLEJO, CALIFORNIA BLACKS STRUGGLE FOR COMMUNITY CONTROL

Indecent housing, low income housing, project apartments, multiple enclosed units with one entrance-exit have become institutions for the majority of Black people residing in U.S. cities. "Country Club Crest", a remote housing area bound on all sides by mountainous terrain, in Vallejo, California is one such housing area. There, 666 people, mostly Black, reside. It has only two entrance-exits, both via highway, and is without the convenience of even a near-by grocery store. Like Black people in most cities, the majority of Black people in Vallejo were systematically forced to move to Country Club Crest over a period of a few years, in which all other low income housing was torn down. The conditions of Black people'slives-hunger, indecent housing, subsistence income, inadequate medical care compels us to seek out low-cost housing, allowing no choice of location.

Under a low down payment plan, the majority of Black people in Country Club Crest are buying their homes. Recently, Black people who have invested in the Country Club Crest houses have voiced their discontent about having received only contracts of sale and not the deeds of trust for the property they are purchasing. A contract of sale is a signed agreement that verifies the sale of a particular piece of property, but stipulates that a specific amount of money must be paid by the buyer before he receives all the rights of ownership. For instance, a contract of sale usually stipulates that the buyer cannot put the house back on the market for resale.

Essentially the contract of sale "legally" exploits buyers, by giving them no alternatives; they are forced to continue to pay for a house which they may not necessarily want after a period of time, or in which they may have invested everything only to be subject to be completely wiped out at the whim of the real owner. As is the case with Country Club Crest, the houses are deteriorating very rapidly and some houses, only four years old, have already been classified as substandard. Even the City has ordered them torn down.

As a further frustration to the residents of Country Club Crest, the American Savings and Loan Association, a corporate financier that controls over 90% of the Country Club Crest houses, unlike many private owners, has, for 5 months, avoided a City order to either repair or demolish its damaged houses. In spite of the fact that the houses have holes in the walls, ripped out piping, torn up walls and floors and are lacking major appliances, American Savings and Loan has asked for extensions of time to comply with the city council orders to repair or eliminate. On Monday, March 13, 1972, the Vallejo City Council granted American Savings and Loan a 30 day extension to show proof of performance. Allegedly, after 30 days, American Savings and Loan will be required to give a progress report on bringing the deteriorated buildings up to the housing code standard. The repeated requests by the CCC residents to have the houses torn down because they are unsightly, attract rodents and serve as breeding grounds for disease, have been completely ignored by the local city administration.

In the midst of these rapidly increasing oppressive conditions, the families of Country Club Crest are still faced with trying to provide a decent environment in which their children can grow. Therefore, about 4 years ago, concerned community members initiated and carried through the building of a small recreation center for the youth of Country Club Crest. Until recently, the Country Club Crest Improvement Association (CCCIA), the organization formed out of this united effort, was housed in that recreation center. People were trying to create for themselves a decent place to live and trying to enjoy that living.



The City closed the only recreation facility down, to be reopened under City authority. On March 12th, 1972, instead of reopening, the center was gutted by fire.

It was bad enough, people surviving on their own, when that was not expected; but a recreation center and the potential to improve their miserable lot through the CCCIA was not to be tolerated by the City's racist rulers. Therefore, after 4 years, the Greater Vallejo Recreation District (a City agency) decided to do what it had refused to do in the past: contribute to providing a recreation facility for the community people. Their participation came in the form of a take-over, complete with a white director. However, after making several failing attempts to assume sole directorship of the recreation center, the GVRD declared that the building was being misused. On March 9, 1972, they evicted the Country Club Crest Improvement Association. Naturally, the clos-

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UNITY IN ALL OPPRESSED COMMUNITIES

PART II OF INTERVIEW WITH COMRADE DAVID SIBEKO OF THE PAN AFRICANIST CONGRESS OF SOUTH AFRICA.



"THE LAND IS OURS !"

Brother David M. Sibeko, Head of the Pan Africanist Congress of Azania's Mission to Europe and the Americas with Brother Huey P. Newton, Leader of the Black Panther Party and Servant of the People.

The following is a continuation (from last week's issue) of a recent interview with Brother David Maphumzana Sibeko, Head of the Pan Africanist Congress (PAC) of Azania's (South Africa's) mission to Europe and the Americas. The interview was conducted by Brother Donn Davis, co-Chairman of the Berkeley Black Caucus and instructor of political science at Merritt and Grove Street Colleges of Oakland.

WE WOULD LIKE TO APOLOGIZE TO THE PEOPLE FOR MISTAKES IN OUR LAST ISSUE: IN THE HEADLINE DESIGNATING THE FIRST PART OF THIS INTERVIEW, WE ERRED IN PRINTING THE NAME OF COMRADE SIBEKO'S PARTY BY USING THE TERM "PAN AFRICANIST CONFERENCE", INSTEAD OF PAN AFRICANIST CONGRESS; ALSO, WHEN PRINTING ON THE CENTERFOLD OF THE PAPER BROTHER DONN DAVIS' AFFILIATIONS, WE REPRESENTED HIM INCORRECTLY AS THE MINISTER OF INFORMATION OF THE REPUBLIC OF NEW AFRICA. WE APPRECIATE YOUR PATIENCE WITH US.

BRO. SIBEKO: South Africa has become so desperate that today they are opening their gates wide for diplomatic relations and dialogue with the independent African countries. Africa used to be denounced, in violent terms, as savage, uncouth, uncivilized; the Banda's were described as monkeys; Kwame Nkrumah was described as a savage terrorist; Patrice Lumumba was described as the man who ushered in the raping of white nuns by Congolese rebels; etc. Today they would welcome any leader who said he was prepared to trade and deal with South Africa. Or, do you think their "Christian heart" has gone through a metamorphosis? This is not so. The pressure of isolation which we have been able to effect, through our international connections; the tempo of the struggle inside South Africa which is beginning to show that with all their military might they are essentially paper tigers are evidence that the tempo is on the increase.

BRO. DAVIS: You have mentioned one of the things that I wanted to ask you, and that is the relationship of some of the independent African countries to the revolutionary movements in Africa; and also I wanted to ask what is the relationship of some of the other liberation movements in Africa to your own movement, the PAC?

BRO. SIBEKO: The PAC is recognized by the OAU as a legitimate movement for the liberation of the African people in our own country, and that shows that we are given maximum support by independent African states, through their supreme organ, which is the Organization of African Unity (OAU) heads of state assembly. We also have enjoyed, over a great length of time, bilateral assistance from various progressive African states: in the main, the United Republic of Tanzania, Egypt, Algeria, Guinea, Libya, Zambia, the People's Republic of the Congo. We are forming good relations with Somalia and Sudan. So you can see that we are in good shape as far as our relations are concerned with progressive Africa and most of the African states that are unwavering on the question of the overthrow of white domination in Southern Africa. We worked very closely with the Union for the Total Independence of Angola (UNITA), which is the one movement which has set up its headquarters inside of Angola where the president of UNITA is based -- Dr. Jonas Savimbi - as well as the central committee. They have set up an administration, and this administration has been testified to by a number of independent journalists who have visited the country. We also worked very closely with the Mozambique revolutionary committee, COREMO, which has been very helpful to us in terms of transit through Mozambique, to or from Azania. We have also worked very closely with the movements from Namibia and other parts of Africa. So we have touched off the basic relationships which will eventually merge when our nations gain independence. This all goes well for our ideology, our belief in a united Africa.

BRO. DAVIS: Some of us have thought that we witness a contradiction when we see that in some of the independent African countries colonialism or neo-colonialism is still very firmly entrenched. We find those countries, nevertheless, still lending some support to the liberation efforts inside South Africa. I am wondering if the leaders in those countries, that are still subject to neo-colonialism, have expressed any cautious concern about the fact that those liberation movements that are now struggling on the Continent, generally, abide by an ideology which is Marxist-Leninist and is working towards the establishment of socialism once those countries are free.

BRO. SIBEKO: I think you have made the mistake, in that when colonialists were expelled, that also concluded the national democratic struggle. This is far from it. The national democratic struggle is still continuing in those countries, because, as you can see, colonial forces are still present in some of the countries. The colonial

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ASK ME NO QUESTIONS, I'LL TELL YOU NO LIES

MOTHER ANSWERS STATE'S QUESTIONS ABOUT CONVICTED SON.

"I cannot think solely of my beautiful, pitiful baby that is in Tracy; not only of my other son that is in Viet Nam, but for all Black People."

The above words were written by Mrs. Othella Jenkins of Oakland, California. Her youngest son William McKinley Johnson, 22, is currently incarcerated at the Deuel Vocational Institute at Tracy, California. He was arrested 6 1/2 months ago when he was accused of having robbed a dope dealer of $7.00. In January of 1972, he was found guilty of that charge and is scheduled for sentencing in April.

Since his incarceration, William has been shifted back and forth between county and state jails: from the Alameda County jail to Santa Rita, to Vacaville, back to Santa Rita, etc. He is now at Tracy to be "evaluated" for sentencing by the State's Department of Corrections. The purpose of the evaluation is to allegedly help determine the length and type of "correctional" help that he will "need". As a part of his evaluation, William's mother, Mrs. Jenkins, was required to fill out the usual, absurd personal history report on her son. However, the answers they received were not usual. In those answers lie the understanding and love of a dear Black mother, in whose words one can hear the united voice of a whole community of people:



"I know that what I am writing is going in one ear and out the other. The conscience of this nation is dead. The cries of the oppressed are not heard."

Q: By whom was he raised?

A: By both father and mother until his father was sent to San Quentin Prison in 1959, for a first offence; which, if had been committed by a white man, he would have been set free or given forty days in jail or probation. Big names were given for small crimes (if you can call what really happened a crime). His father was shocked when he was stolen from his family and remained locked up - until his questionable death in 1969.

Q: Did his teachers have trouble with him?

A: Some.

Q: If so, explain?

A: He knew that his teachers had no real interest in him or the other children -- the over-crowded class rooms, the undisciplined children, the sneers on the faces of the administration, while all the time pretending their interest. The worst teachers were assigned to him. These reasons are only a few that made him bored, and in being bored, he would laugh too loud, pull silly pranks, etc.

Q: What was done about this?

A: Conferences with the teachers and principal each time. Me, knowing the trouble; they, ignoring the true reasons and placing the blame back to little William. William, who had never received the treatment afforded a dog (stray dog); a pedigree gets much more recognition.

Q: Did he have a habit of lying?

A: No. He would be shockingly honest when questioned about something that would get him into serious trouble; but, he has lied to protect someone else he felt didn't deserve to be punished. But this was not often.

Q: Did he steal or take things?

A: No. He was not a thief. There was about two times I noticed in his possession a baseball-mit and some other trinket. I can not recall now, that I did not buy. I question today if they were a loan or if taken. Although, if he was a thief, it was taught him by the white class, by precept and example.

Q: What was father's occupation?

A: Cotton picker, share cropper and finally a gardner. He was becoming a very good landscape gardner when he was locked away without hope or mercy.

Q: Was father a good provider?

A: He did the best he could do. But his best never covered all our needs. We loved and respected him nonetheless.

Q: Were parents divorced; cause of divorce or separation?

A: The reason we divorced was because he knew that he would never be released. He knew they would kill him for his failure to think and feel the way they expected. He chose death

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YOUTH GATHER FOR SURVIVAL

BOBBY SEALE ADDRESSES BLACK YOUTH CONFERENCE



"It (the struggle) takes good revolutionary-minded youth; but you have to have that love for your people."

On March 18, 1972, Black people representing various organizations demonstrated again the thrust for unity in the Black community. On that day, at Stanford University (in Palo Alto, California) several hundred delegates from varying groups came to attend the Northern California Black Student Youth Conference. As well as being attended by many Black student union representatives, and by U.S. Congressman Ron Dellums, the Conference's program was keynoted by a statement and question-answering period by Bobby Seale, Chairman of the Black Panther Party. Although a variety of issues was discussed, including combatting dope in the commuity, the demands of the Black students at St. Mary's College, voter registration in Northern California, etc, the main discussion centered around Chairman Bobby Seale's remarks and answers to questions, which focused in on the primary and basic survival needs of Black people with practical programs:

Many people wanted to know what giving food away had to do with political power: "We don't need any more surveys. We don't need surveys. We'll show the power structure what a survey is about. When you're giving away 10,000 bags of groceries, mark it down: 10,000 people aren't hungry anymore, for the next 2 or 3 days. We can turn that around. A survey doesn't need to be statistics, where they spend millions of dollars on the so-called War on Poverty, when 'Lynchin' Baines Johnson was going around talking about, 'We cannot and will not tolerate it!' Remember that; remember that junk? 'And we will have a war on poverty'. $2.8 billion dollars this year; $2.9 billion next year; $1.7 billion the next year. Ten billion dollars in 4 years, and I haven't seen one Breakfast for Children Program; not one of them: not one, Brothers and Sisters. I haven't seen one clothing factory, free clothing factory. Comrades, Brothers and Sisters, if we had our hands on $10 billion, do you know what we would do with that? We would turn theBlack community upside down and tell the white power structure, 'Back on off'; slap him in the face; get him out the way and move him out the way!"

Many of the Black youth there were anxious to talk about revolution: Malcolm X ran it down to you, that Black people in the Black community voted in a bloc (90%) for 'Lynchin' Baines Johnson. We can't let it happen anymore. You see, when you talk about revolution, we will shoot for survival, to defend the Angela Davis People's Free Food Program. We will shoot for survival to defend the David Hilliard People's Free Shoe Factory, the medical clinics, the mobile units, etc. The Black people in the Black community, themselves, will become involved in the revolution. And they'll shoot from their windows if they catch some racist police down meddling with some free medical mobile units. That's the way to involve people in revolution.

"At the same time, you have to unify their vote over in the Black community, so it doesn't get misused anymore. The Servant (Brother Huey P. Newton) and I have been knowing Brother Congressman Ron Dellums for 10 years. We went to school together. He's on that end working, right? We're on this end working, right? There's a whole lot of things going on; and we're putting it together and it takes the youth. It takes good revolutionary-minded youth; but you have to have that love for your people. You cannot tell me you love your people and not keep them from being hurt, keep their stomachs full, make sure they don't have to go to the hospital. Unify them around those programs. The programs become the viable institutions in the community that the people will unify around."

In a few succinct words, the Chairman of the Black Panther Party summed up this basic program: "They've been voting for a chicken in every pot for the last 30-40 years. But, now, we've got the food: A chicken in every pot; and, if necessary, if you don't have a pot to cook it in, we'll open up a Free Pot Program to cook the chicken in, for community organizing.

"We may have given away 45,000 bags of groceries already; and, in this upcoming Conference we might be able to give away 10 more thousand. But, Brothers and Sisters, we've got to organize so that at the end of this year, throughout the Oakland Bay Area, from San Jose to Vallejo we're going to give away 100,000 full bags of groceries, with a chicken in every bag!"

ALL POWER TO THE PEOPLE

BLACKS FAIR EXCHANGE ON U.S. FOREIGN MARKET

U.S. AIR FORCE ASSISTS TAIWAN LACKEYS IN RAILROAD OF TWO BLACK AIRMEN.

We hear often, these days, the term "political prisoner", a person incarcerated for his political beliefs or because the absurd conditions under which Black and poor people in the U.S. live have shaped our lives so that we often end up in prison charged with the commission of a so-called crime. America's system of justice has been proven time and again to issue the most barbarous injustices.

With this in mind, there is no reason to believe that wherever in the world this Empire dominates (and certainly no community is safe from its threat or influence), the same old "American way" will be foisted onto other peoples, in other places. Mississippi's racism is transported like troops and translated into any language necessary. The U.S. government and its big financial backers simply take control of an entire people's territory, with troops, and sometimes with the help of native traitors. However, the undercover method of using people of the same community to push oppressive programs upon their own has become more popular in recent times: a phony government is established, with well-paid, well-trained lackeys in charge, and the transplant of American barbarism is complete, custom-styled to any particular people.

Just off the mainland of the People's Republic of China sits the Chinese island territory of Taiwan. Not only was this territory illegally robbed from the Chinese people, but the American - run government, under Chiang Kai-Shek, claimed, until recently, to represent not only those suffering under its rule inside Taiwan, but also the other 800 million Chinese on the mainland. Taiwan's reactionary government, then, is hated by the oppressed 14 million people who live there.

As would be an expected added "attraction" to the American takeover, there are huge U.S. military installations in Taiwan. With military installations come American people and families and the entire "American way". Brothers La Bruce Eaton and Jan R. Starks learned all this the hard way. Stationed in Taiwan by the U.S. Air Force, they tried to go about their lives, like so many Black



Brother LaBruce Eaton learned the hard way that America can transport racism like troops

people do "back home", and discovered that just like "back home" just trying to live can bring a Black person nothing but trouble. Through the help of the Interdenominational Ministerial Alliance (of Northern California) what happened to them is being uncovered so that help can be gotten. The Ministerial Alliance has even raised funds to send Mrs. Eaton to Taiwan to personally investigate the tragedy that her son didn't have to travel several thousand miles to meet. Her son, La Bruce Eaton, and Jan Starks are, like so many other Black men and women, political prisoners. As alleged U.S. citizens and members of the U.S. Air Force, they are being illegally imprisoned by the reactionary Taiwanese government with the silent consent of its U.S. bosses.

Just like so many young Black men, faced with little or no real opportunity to live in America, La Bruce and Jan ended up faced with the old either-or choice America offers to most Black men: prison or the military. They both joined the Air Force. Certainly Mrs. Thessie Eaton had wanted the best for her son. With her love and help, La Bruce graduated high school in San Bernandino (Calif.) and later attended Valley College before enlisting. Certainly she didn't expect that her beautiful son would find himself at age 24 in prison. Mr. and Mrs. Riley Starks, the parents of Brother Jan, too expected and worked for only the best for their son. They had no idea after Jan enlisted in the Air Force in his hometown of Milwaukee, Wisconsin what it really meant for him to be sent to Taiwan in the fall of 1969.

On May 1, 1970, the Brothers were arrested in Taichung, Taiwan for living off-base in so-called "unauthorized quarters". The strange, or perhaps not so strange part is that many believe that due to the racist attitudes perpetrated by Americans, some of the neighbors had complained about them and this had caused their arrests. While they were being held, Taiwan civil police ransacked their living quarters and came up with an additional charge. They claimed to have found opium on the grounds near where they lived; and therefore brought a possession charge against them.

After this, came a series of head-swirling events, designed to confuse people and make the U.S. government look free from any kind of blame. U.S. Court Martial Authorities from the Phillipines "investigated" the events and said the case was too weak to bring charges. They left everything, however, in the hands of their faithful lackeys. Therefore, La Bruce, on August 28, 1970, and Jan, on December 2, 1970, were refused by the Air Force permission to leave Taiwan, and were held over by the Taiwan government for trial. Allegedly, the U.S. government didn't agree with this, and only under pressure from the Taiwan government did the Air Force agree to hold them there.

Their cases were appealed with no positive result. Jan's family even employed a Milwaukee attorney who fought the case all the way to the U.S. Supreme Court. Now, all of a sudden, the military and the U.S. State Department were saying that they had to

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ELECTED TO SERVE THE PEOPLE

* DELLUMS CO-SPONSORS "CREEPING SOCIALISM"

* BARBEE OPPOSES PARA-MILITARISM IN MILWAUKEE SCHOOLS

U.S. Congressman, Brother Ron Dellums (California's 7th Congressional District), has, for the past week, been demonstrating even more his concern for the rights of the people, as well as his fearless position in opposition to all those who trample our rights as human beings.

On Saturday, March 18th, 1972, the California Democratic Council (CDC) meeting at the Oakland Hilton Inn was suddenly overwhelmed by the forceful statements of Brother Dellums. The over-700 delegates gave standing ovations to his short and to-the-point remarks. Here was a U.S. Congressman advocating the CDC's collecting funds for Sister Angela Davis and urging people to attend her trial proceedings; denouncing other Congressmen, who, as those supposedly committed to serving the people, vote against a vitally-needed medical care bill Brother Dellums co-sponsored, calling it "creeping socialism". In relation to the medical care program, he pointed out how politicians get free medical care at Walter Reed Hospital, and other places, but want the poor masses of people to pay. Blasting Nixon for limiting federal court intervention in the school bussing programs, Congressman Dellums proved his loyalty was to the masses of people, not to receiving the back-pats of racists, no matter how much power they claim. Not letting up a minute, he also exposed Nixon's phony Vietnam war policies as nothing more than propaganda.

The previous Friday, March 17th, 1972, Brother Ron Dellums had captured the attention and hearty applause of the Barristers Club, an organization of lawyers under the age of 35. At the San Francisco Bar Association's headquarters, he proved in simple language how the masses of American people are really subjected to collective oppression, because, as he put it, "A nigger is anybody whose very humanity is controlled and defined by others - Black, Brown, long-haired,



For demanding a decent medical-care program, U.S. Congressman Ron Dellums was said to be trying to "creep socialism" into Congress.



Assemblyman Barbee: "Education has fallen on the spikes of ignorance and para-militarism in the city of Milwaukee."

woman, over 65 and poor white niggers". Stressing unity of such victims, he went on, "...If you could bring them all together, they could change this country."

In another part of the country, another Brother was working to actually serve the people he was elected to represent. Wisconsin State Assemblyman Lloyd Barbee was also blasting that State's practices to keep Black children, and other oppressed children, from receiving a meaningful and relevant education: "The proposal to hire 130 more people to patrol the halls in Milwaukee schools, has the support of the School Board, its President, the Mayor and the Milwaukee Sentinel.

"I hope all Blacks will refuse to take these un-uniformed gestapo goon squad jobs. My often repeated characterization of the Milwaukee Public Schools as death houses, prisons and anti-education institutions will be proven if more and more 'aides for oppression' are hired. Some school authorities and teachers want to hire Vietnam Veterans to help teachers curb disruptions and preserve the physical integrity of Washington High. Alderman Pitts referred to the hiring of aides as turning schools into an armed camp.

"While the guards won't initially be armed, they will clearly have citizens arrest powers. It is only a matter of time before detention by physical force and weapons will be used. Recently, an off duty guard killed a Black Vietnam Veteran in a Chicago school.

"Education has fallen on the spikes of ignorance and para-militarism in Milwaukee. City white fathers and their colored step-children are seeking federal funds to finance the employment of these aides. It is one thing for Judas to take 30 pieces of silver to betray God, but quite another to seek crime-in-the-street money to police students in school buildings.

"I trust our community will insist that our schools function to educate students and not intimidate, repress, terrorize, imprison or even tranquilize them."

ALL POWER TO THE PEOPLE

Let this be his epitaph.

Blood in My Eye

George Jackson



(author of *Soledad Brother*)

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This angry, passionate, eloquent book—which takes up where *Soledad Brother* left off—was completed only days before George Jackson was shot to death at San Quentin prison during an alleged escape attempt last August.

George Jackson spent the last eleven years of his life behind prison walls, seven of them in solitary confinement. During that time he developed a radical world view, a deep understanding of politics and history in relation to social change, as well as a remarkable voice as a writer. *Blood in My Eye* speaks out to the poor, the black, the jailed, the disenfranchised throughout the world. Born of a spirit that refused to be crushed, yet filled with a prophetic sense of his own impending doom, this powerful book from prison presents George Jackson's burning vision of the world that could be—a world reshaped by "total revolutionary war."

George Jackson lived and died for the revolution. *Blood in My Eye* explains why.



"To ROMAINE 'CHIP' FITZGERALD, Death Row, San Quentin, charged with murder in Los Angeles, California, defended by a court-appointed attorney, found guilty during a trial which lasted five days (including jury selection), and sentenced to die in the gas chamber.

HERE ARE TRIAL TRANSCRIPTS IN BOOK FORM OF BLACK PANTHER PARTY TRIALS THAT MADE HEADLINES IN THE ESTABLISHMENT PRESS. "... THE VIOLENCE THEY REVEAL IS LEGALIZED VIOLENCE - A RACISM THAT FUNCTIONS WITHIN THE AMERICAN SYSTEM OF JUSTICE." THE BOOK...



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Houses have holes in the walls, ripped out piping, torn-up walls and floors and are lacking major appliances. Only four-years old, many houses have been classified as sub-standard.

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VALLEJO, CALIFORNIA BLACKS STRUGGLE FOR COMMUNITY CONTROL

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ing of their only recreation facility especially upset the youth of the community, who had been using it on a daily basis. The next obvious thing to to was done: the people began to inguire as to how they could get it reopened. The Greater Vallejo Recreation District told the community people that it would eventually be open for use again. They also advised the people that when the recreation center re-opened, it would be under the City's (GVRD's) authority. However, on Sunday March 12, 1972, instead of reopening, the center was practically burned to the ground. The Vallejo Fire Department which witnessed the burning did nothing except send in an axwielding crew to finish gutting the little the fire had missed.

The destruction of the center doubled the sense of urgency among the people of Country Club Crest, especially the youth, who demanded a meeting with Vallejo Mayor Florence Douglas (now serving her third, 4-year term in office) to discuss rebuilding the recreation center. However, Douglas had supposedly made an appointment 2 months before, to attend the Solano Mayors Conference that was being held the same night that the youths had requested a meeting. She naturally decided that this community problem was not important enough for her to change her plans. As a further insult, the Mayor stated that she had had to call on the F.B.I. and the Vallejo Police Department to investigate several Black civic leaders, who have been active with the Country Club Crest Improvement Association, as well as arbitrary community youth, for conspiracy to commit arson.

Mrs. Douglas' general attitude toward Black people was also reflected in a snide comment she made about there being more Black people on boards and commissions (in Vallejo) than there should be, in view of "their" population percentage. Claiming that she has exhausted her list of qualified Blacks, Mayor Douglas feels she has explained the absence of Black people on the Greater Vallejo Recreation District Board of Directors. In fact, in Vallejo, Black people actually only serve on the advisory boards to the various city commissions and the boards which make policy decisions.

Of course, the immediate community problems of the Black youth carried over into their school activities. Extreme tension was intensified among the Black students at Vallejo High School with the appearance of whites from outlying areas on the school campus. On Monday, parents of a white student called police to come to the school grounds to arrest a 16-year old Black sister, Dynetta Whitfield, because she allegedly pulled their daughter's hair. Dynetta was forced to endure two full days in juvenile detention. What started out as "pulling hair" conveniently turned into a charge of "felony extortion".

By this time, in keeping with the practice inside Black communities in general by most pig agencies, the Vallejo Police Department quickly turned events to justify further repression and intimidation of Black youth. On Monday night, March 13th, the Vallejo Police, the County sheriffs and the California Highway Patrol converged on the Country Club Crest Community and ordered everyone, the youth in particular, to clear the streets. They arbitrarily teargassed several homes, beating men and women alike. They beat anyone who even appeared to resist their "directives". In an effort to break up what they alleged to be a gang of hoodlums that had gathered at the home of the John Boyden family, the police indiscrim-



Twenty-two month old Black baby girl injured by tear-gas canister.

inately gassed the entire house and everyone inside. The unarmed youth inside the house consisted mostly of young Black girl children, ages 22 months to 14 years, who had been invited inside by Mrs. Boyden after police ordered them off the streets. That was hardly the end of it.

With Southern-styled "heroism" reminiscent of the mobs that came to enjoy a Black lynching, having indulged in a courage-gathering meeting on Tuesday night, a band of adult whites, consisting of so-called students from Solano and other nearby colleges, as well as arbitrary whites from the many different surrounding

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HUEY P. NEWTON



SERVANT OF THE PEOPLE

EACH ONE REGISTER ONE

SERVE THE PEOPLE BODY AND SOUL

INCLUDING:

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(WITH CHICKENS IN EVERY BAG)

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AT THE BLACK COMMUNITY SURVIVAL CONFERENCE

FREE ADMISSION ALL THREE DAYS

MARCH 29, 1972 Oakland Auditorium 10th St. OAKLAND, CALIF. (Doors Open at 5:00 P.M.)
MARCH 30, 1972 Greenman Field 66th Ave. (Near East 14th) OAKLAND, CALIF. (12:00 P.M.)
MARCH 31, 1972 San Pablo Park 2800 Park St. (at Oregon) BERKELEY, CALIF. (12:00 P.M.)

SPEAKERS

BOBBY SEALE
CHAIRMAN, BLACK PANTHER PARTY

SISTER JOHNNIE TILLMAN
NATIONAL CHAIRMAN, WELFARE RIGHTS ORGANIZATION

ERICKA HUGGINS
BLACK PANTHER PARTY

SHIRLEY CHISHOLM
NEW YORK CONGRESSWOMAN

REVEREND FRANK PINKARD,
FAITH UNITED MEMORIAL PRESBYTERIAN CHURCH, OAKLAND

ARTHUR EVE,
NEW YORK STATE ASSEMBLYMAN

LLOYD BARBEE,
WISCONSIN STATE ASSEMBLYMAN

FATHER EARL NEIL,
ST. AUGUSTINE'S EPISCOPAL CHURCH

MARSHA MARTIN,
STUDENT BODY PRESIDENT, MILLS COLLEGE

JODY ALLEN
CHAIRMAN OF THE B.S.U., LANEY COLLEGE



ANGELA DAVIS
WILL BE AT THE BLACK COMMUNITY SURVIVAL CONFERENCE

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NEW YORK STATE ASSEMBLYMAN WHO WAS ONE OF THE NEGOTIATORS AT ATTICA STATE PRISON IN NEW YORK STATE





• FATHER EARL NEIL,
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In an effort to break up what they alleged to be a gang of hoodlums, gathered at the home of the John Boyden Family, the police indiscriminately gassed the entire house.



Vallejo Police Chief Garlington and his "men" arbitrarily tear-gassed many homes, beating men and women alike.

SMALL TOWN FIRE SPARKS BLACK-WHITE BATTLES

VALLEJO, CALIFORNIA BLACKS STRUGGLE FOR COMMUNITY CONTROL

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communities, advanced on the campus of Vallejo High School. Riding in pick-up trucks and jeeps, and on motorcycles, the well-united mob appeared after school on Wednesday, March 15th. In an effort to intimidate the Black students, these vigilantes displayed their chains, baseball bats, dog knives and even guns to the Black students waiting for busses to travel home.

This Wednesday scouting party was followed on Thursday morning by a total of more than 200 adult whites, who entered the Vallejo High School grounds about 1/2 hour before lunch break began. They were accompanied by police units. Dressed in army surplus riot gear and again visibly armed with baseball bats, chains, knives and guns, this white vigilante group confronted the Black students at the noon recess. Anxiously awaiting any excuse to maim and kill Black youth, the Vallejo Police came between the Klan-like whites and the Black students, aiming their high powered riot weapons certainly not at the invading force, but at the victims, the Black students themselves. Concerned Black parents who had stayed close at hand all morning in hopes of averting senseless brutality, along with a few school officials, implored, literally begged the police not to act against the Black students, but to allow them to go to the cafeteria. In response, they were told to control "their" people in five minutes or they would all be gassed: "You've got five minutes! Just five minutes!"

Eventually, after the parents and school officials repeatedly pointed out that the whites were unlawfully assembled on a school campus, that they had in their possesion illegal weapons and that they had crossed County lines to incite a riot, the police began to make a pretense of confiscating the vigilantes' weapons. They took everything from them: rocks, chains, etc. They took no guns. The mob, then, casually dispersed. The only arrest was that of a Black youth for refusing to identify himself to a pig, after being accused of rock throwing.

Later that evening members of the Black community and some school officials met with Vallejo Police Chief Bill Garlington. Garlington, of course, denied that his "men" had given the white vigilante group protection. Furthermore, he stated that the white assembly was a peaceful group that had broken no laws. Even though Garlington admitted that baseball bats, chains and knives were confiscated from the white "youth", he openly lied that those were not weapons. He also explained that everyone knew that it was not against the law to carry such things, as long as they were not out in the open. Of course, he knew nothing about any guns. Admitting that he knew that whites from the surrounding communities were among the white so-called student group, he used that fact as an excuse not to remove the whites from the school campus. He said that it was too difficult to identify students from non-students. The meeting ended with the usual results - non-committal, evasive answers from the police, with their obvious racist intentions of continuing to run through the Black communities as they see fit.

On Friday, the high school administration put on a poor performance at what was called a "peace rally", designed to cross racial barriers and unite all the students. However, the Black community's rejection of that kind of slap-stick tokenism should serve as an indicator that the Black people of Vallejo, that Black people in general, are no longer willing to accept the dust-covered equal education laws of the 50's, nor the empty promises of the fair housing bills of the 60's. The Black people of the Country Club Crest Community, like all other poor and oppressed people existing under the imperialists' rule, want decent housing, decent wages and employment, community control of police, relevant education, adequate medical care, healthful food - all the basic necessities for human survival, and peace of mind.

ALL POWER TO THE PEOPLE

UNITY IN ALL OPPRESSED COMMUNITIES

PART II OF INTERVIEW WITH COMRADE DAVID SIBEKO OF THE PAN AFRICANIST CONGRESS OF SOUTH AFRICA.

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presence is being eliminated through policies of self-reliance, such as you see in Tanzania, Guinea, Somalia, etc. In some other countries it is becoming more difficult, because their own national liberation movement, during the national era, was not necessarily Marxist orientated. Now the contradictions are ever-present, once independence has been attained; and that is why regimes often change place in a very violent manner. This is evidence of the continuing contradictions.

BRO. DAVIS: Do the leaders of such African countries which are still neocolonial regard with some concern their contributions to movements which might bring about the elimination of regimes like their own if they were to succeed. Do you think this affects the amount and kind of their contributions to the OAU liberation committee?

BRO. SIBEKO: If one does not believe in the genuine liberation of the African people, which includes economic emancipation from colonial exploitation, old or new, then one cannot fully support the forces that are seeking to bring about a real change of the social order in those parts of Africa which still live under the yoke of white or foreign domination. Therefore we would expect that such elements would be concerned. We understand some of the problems confronting our brothers, and there is a tacit agreement amongst us in Africa, that it is not our station to interfere in the internal affairs of our host countries as well as those countries which give assistance to us. Where our revolutions are directly affected, we will not relax our vigilance and we will stand by the progressive forces and we will denounce the reactionary forces, like Banda (of Malawi) or Houphouet-Boigny (of Ivory Coast) who go out and sabotage our revolution in a very overt manner.

BRO. DAVIS: I see. I'd like to ask you, here, about the U.N., since we're talking about support to the liberation movement. Is it your feeling that the U.N. is making any constructive effort to aid the liberation struggle in those parts of Africa where colonialism is still entrenched?

BRO. SIBEKO: Within the U.N. we find that the member nations comprise a very wide spectrum. There are progressives who are doing their very best to see to it that Southern Africans, and Azanians in particular, receive support in their struggle; but there are those who work just as hard to see to it that the U.N. becomes ineffective: mainly the U.S., Britain and France, who all have veto powers and can prevent any action at the Security Council level which will bring meaningful support for the forces that are combatting racism and colonialism in South Africa. So, the U.N. is a very convenient international forum for bringing the struggles that our people are waging, as well as their suffering under colonialism, to the attention of the world community. Otherwise, the U.N. is ineffective.



"...struggle in Azania is a challenge to every member of the African nation."

BRO. DAVIS: If we might return for a moment to considering the wider impact of your movement, particularly since it is a Pan-African movement, what, specifically, do you think is the significance of the struggle in Azania to African people who remain scattered throughout the world?

BRO. SIBEKO: I think the very nature of the system in South Africa, where an African is decreed by law to be sub-human; undeserving of the privilege that civilization has brought about; deprived of the most basic democratic rights, such as the exercise of the vote; where an African is daily subject of police persecution, military oppression; where Africans are being sent off to die in a very genocidal manner once they are too sick to serve in the industries, once they become widowed and can no longer have permission to reside in the urban areas, or once orphaned, they are left in the Bantustans to die of all kinds of disease because there are no health facilities--I think this insults, this is an offense and an affront to all peoples of African heritage. I have had a response from African descendants all over the world that until that part of Africa is liberated - indeed Julius Nyerere and Kwame Nkrumah have said this - they can never consider themselves truly free. So as far as struggle in Southern Africa, in Azania, is concerned, it is a challenge to every member of the African nation.

BRO. DAVIS: Here in America, we often hear expressions from some militant Africans living in this country that they would like to participate physically in the revolutionary struggle on the Continent. How does the liberation movement regard these expressions?

BRO. SIBEKO: These expressions will come in two forms: There are people genuinely interested in going to fulfill their historic duty, inside the contested areas in Africa, and indeed many have returned to play their role; sometimes there are those who would make these statements because they seek acceptability from the militants here, who will question their presence here while there is a fight going on in the Parent Continent. But, we must also recognize that some of the students here and the people who work here can play and some are playing a very vital role in keeping the Black community in this part of the world alive to the situation that we face in Azania. So that in that way, they are also participating in the national liberation struggle. But, there is no closed door in Africa, particularly with the PAC. Whether a person is a formal member or not, if he is security-cleared and he is a dedicated and a loyal Azanian who wishes to play a productive role in the struggle, the door is open. After all, PAC is seeking

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UNITY IN ALL OPPRESSED COMMUNITIES

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great unity for the national liberation movement inside Azania, as well as among the people of Azania who are living abroad.

BRO. DAVIS: Do you feel that there are any practical obstacles to the participation of persons, even though they be of African descent, who live outside of the African continent?

BRO. SIBEKO: There are tremendous obstacles; but also, there are useful roles that can be played (which we cannot discuss in public). But, you consider the fact that the guerrilla has to operate amongst the people and he has definitely got to be able to communicate with them. When a guerrilla has to move around in strange terrain, he has to at least have an idea of the nature of the country, he has to know the customs of the people, he has to have maximum mobility. Anybody who is deployed into strange territory among strange people whose customs he does not understand, whose languages he does not speak, might experience great difficulties, no matter how dedicated he or she may be. At the same time, the struggle is not going to be stationery, it is going to be developed. There will come a time when the powerful skills that have been acquired by some of our people will come into play in Africa. A number of African states are beginning to engage African descendants from America in various fields in the struggle for socialist construction.

BRO. DAVIS: We have talked of the roles of various countries in the U.N. and their inclination to either aid or abort the liberation efforts in Africa. I wanted to ask, specifically, what has been the role of the U.S. with regard to different countries in Africa which are faced with liberation efforts?

BRO. SIBEKO: I think this was highlighted when Congressman Diggs withdrew from the U.S. delegation to the U.N. He accused the U.S. of paying lip service, by condemning apartheid, while they, in effect, gave support to South Africa by stepping in the way of any action that can be of any constructive help to the combatants against racism in South Africa.

BRO. DAVIS: Are there specific things that can be done by Africans living in America to affect this negative policy of the American government towards the Africans on the Continent?



"I think the very nature of the system in South Africa... where an African is daily the subject of police persecution, military oppression... I think this insults... all peoples of African heritage."

BRO. SIBEKO: I think the outstanding example that has hitherto taken place has been the revolutionary Black Workers' Union of Polaroid, which encouraged the Black folk down there to put out their tools, and advised Polaroid to withdraw their investment from South Africa, as well as cease to give to South Africa the equipment they use for the pictures on the Passes. This had a profound impact on South Africa, because she perceived for the first time that the working peoples in other parts of the world, once their political consciousness has been heightened, would put pressure on the foreign investors. South Africa will begin to suffer the withdrawal of investments which are so essential to the maintenance of apartheid.

I think there are many other avenues the very dynamic African groups which exist here can embark on in a collective spirit to give support to our struggle. What we must acknowledge is the heightened consciousness about the struggle back on the parent continent. I have been invited by Black groups in Detroit on March 19th, in New York on March 21st, and in Washington, D.C., to go and speak in commemoration of the 12th anniversary of the Sharpeville Massacre... That demonstrated that a very heightened consciousness has developed about our struggle. And, we can only hope that these expressions of moral support will develop a much more effective way of mobilizing material support here for the National Liberation struggle. This support must be distributed indiscriminately, not in the way that some liberation support groups are fond of doing in Europe and America: if they approve of the multi-racialist policies of other groups in Africa, then they will discriminate against those militant ones as if they were not fighting the same enemy. These kinds of divide and rule tactics finally play into the hands of our enemy, and those who play this game are clever enough to know that this is the situation.

But, here we must be very careful, lest they be caught in that type of trap. The aid that is provided by you is for the national liberation struggle in Africa, and not for the favor of my movement, because I happen to have a brighter smile or a closer relationship with certain individuals.

BRO. DAVIS: In your capacity as head of the PAC mission to Europe and the Americas, have you seen any encouraging developments with respect to the formation of liberation support groups in Europe and America?

BRO. SIBEKO: Yes. I would say that I have. It is very significant that my earliest experience in this direction has taken place in the Bay Area,

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which has a revolutionary tradition of sorts. And, I think I have seen, also, a marked interest in the struggle, demonstrated through contributions such as we have received, subsequently, from Detroit, New York and other places. I have not had the opportunity to cover other parts of the country, but I am sure that when I do get to those places we can create the same kind of enthusiasm. I've already heard that in North Carolina there are groups that are supporting other national liberation movements in Southern Africa; and in the midwest, other than Detroit; and the East, other than New York, people are working in this direction. It is my assignment, as head of the Mission to Europe and the Americas, to see to it that this increases and this is what I hope to do during my stay here, which extends into next month.



"...I am sure that forces that are waging struggle through a scientific approach and see the struggle as a process... will emerge victorious at the head of the African-American people."

BRO. DAVIS: Very briefly, can you give us any suggestions as to how these groups, which are coming into existence, can improve their efforts?

BRO. SIBEKO: One of the most important things is to keep in touch with the representatives of the various liberation movements which are either based here or in Europe; to organize seminars where the representatives can come and give talks on what the situation is like and to give direct information on the requirements of the struggle; they must also set up information centers that will spread out among the grass roots, information of the happenings in Africa. If we can coordinate the efforts of information, as well as the direct political contacts, we can also be able to coordinate the efforts of material assistance, whereby support committees can be created in centers all over the U.S., with the specific purpose of sending assistance directly to the movement, themselves. We do not want to be in a position where it is not possible for us to acknowledge assistance that comes to us indirectly. through another source. We must be aware that their origin is the sacrifice of our African Brothers in this part of the world.

BRO. DAVIS: So that brings us to the question of specific needs. What would you say are the primary needs of the liberation movements, that might possibly be supplied by concerned Africans here in America?

BRO. SIBEKO: The most important need is funds. These funds are a key factor in our struggle. You heard me tell you earlier of the amount of money that is spent in keeping up our oppression. We in the PAC - to give you an indication - cannot even budget to the same extent as Vorster pays the general of his army, which is something like 10,000 pounds. The PAC cannot even depend on 10,000 pounds to fight an army which Heimstra heads; we do not want to match South Africa pound for pound, we just want to be able to be mobile.

Secondly, we need medicines. There are many hazards in the struggle that confront us. We also need food for our people, to be able to keep them in healthy condition. A fighter must be well at all times. I'm not trying to say he must be over fed, but he must be reasonably well fed. We need clothing because we have all sorts of difficulties in obtaining these. We need blankets, bandages, first aid kits, etc.

BRO. DAVIS: Thank you. We should be about trying to provide some of those things. In closing, would you like to give us a brief synopsis of what you see and feel about the struggle of the African people in America today.

BRO. SIBEKO: I was asked the same question when I was speaking to students at San Francisco State, and I want to stick to it. I have seen growing a movement among the people towards greater unity in the struggle. People recognize the need to suborninate personal as well as organizational differences to the greater interests of combatting the forces of oppression in this country. I have seen the hard and fast positions are no longer maintained, and the condemnation of one group by the other is absent; and I have seen also the meeting that has taken place in Gary, Indiana where the African-American people worked for an agreement on a single presidential candidate, and to see that the voices of the African-American voter were no longer misused by the racist politicians who merely need them to gain office.

Differences will be tremendous because these are new experiments. But this great desire to unite in a common National democratic struggle is one of the most important developments. I'm very optimistic about the struggle of the African-American people and I am sure that forces that are waging struggle through a scientific approach and see the struggle as a process, rather than a cult to be followed blindly, will emerge victorious at the head of the struggle of the African-American people.

BRO. DAVIS: Thank you very much, Brother Sibeko.

ASK ME NO QUESTIONS, I'LL TELL YOU NO LIES

MOTHER ANSWERS STATE'S QUESTIONS ABOUT CONVICTED SON.

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rather that give "worship" to a man. Worship and the mind belong to its creator. So I remarried. Now he is dead, as he said he would be.

Q: Was he normal during babyhood?

A: I will ask you that question and then you tell me. With generations of slave parents for a heritage, who were stripped of every "normal" advantage; parents reduced by their fellowmen to the lowest depths of degradation and placed on a level with the brute creation, and this is not all; the ties of nature were severed and they were cruelly tortured and oppressed. Before they were brought here they had to be broken. They were brave people and had to be "broken" in order to be slaves. The men who broke them were not called the slave trader, or the slave master, but the slave maker and they were the most heartless, vicious men. They would tear the limbs from the husbands of Black women and make the pregnant women watch so fear could be instilled in this unborn baby. So many more cruelties space will not permit. We were reduced to nothing. Our language scientifically stolen, leaving us without any knowledge of our motherland or self. Generations of children sold from their mothers, leaving them motherless and fatherless children. All this injustice, oppression and suffering during and after slavery is William's heritage. Man is basically and fundamentally a physical structure. There is not one function of man's being that is not a physical function. For instance, thinking is a physical function, being the function of a physical brain. It is known, today, that to a large extent, it is a chemical process. Since the mind and soul can only find expression through the body, both mental and spiritual vigor are in a gret degree dependent upon physical strength. Whatever promotes physical health, promotes the development of a strong mind and well-balanced character. The mental powers of man are a definite part of his physical organism. Whatever affects the body must necessarily affect the mental powers, and vice-versa. So now you answer the question whether William was normal during babyhood.

Q: Have there been any inheritable illnesses or nervous troubles on either side of his family?



Q: "Have there been any inheritable illnesses or nervous troubles on either side of his family."

A: "His entire family tree was and is nervous. I am nervous, his grandmother is nervous - nervous from our inheritance."

A: I think I have covered this question with my first answer. His entire family tree was and is nervous. I am nervous, his grandmother is nervous - nervous from our inheritance. If I did not know the outcome of our captivity, I would be more so. We live in a world of fear. Not from Russia or China, but from our oppressors we live among in this country. Everyday a death by "accident", or was it murder by a police officer because he "thought" the victim had a gun. We can only go joy-riding in our areas after a certain hour at night or we are stopped, harassed or arrested if we dare ask why? In a strain, because we are never allowed to be truly ourselves and to be free. Nervous? If you were a slave, would you be?

Q: How old was he when he started work?

A: About 13 years old when he started earning. He would pick cotton, tomatoes, and potatoes, when in Bakersfield. In Oakland, he picked tomatoes, but made very little after paying for transportation. But it was fun. Then when Watts started rioting and Detroit, they found a few summer jobs for the teenage Blacks, to help keep them quiet. There was not enough for all the kids, but my boys got a chance to work one summer. This was not as much fun, because they knew the reason and knew it would not be there very long. And it wasn't.

Q: How do family members feel toward him in prison?

A: There are no words that we could express that you could truly understand. But our hearts are sad, not just because he is in prison, but because our race is in prison and has always been. I cannot think solely of my beautiful, pitiful baby that is in Tracy; not only of my other son that is in Viet Nam, but for all Black people. I know both of my sons are in danger. The one (William) is in more direct danger than Van, who is in Viet Nam. Both are hated, with a satanic hatred. Both are good boys. Both are suffering because they were born little Black babies with bushy hair. I knew when they were infants in my arms, as I sang them to sleep, the day would come that this white nation would claim their lives, by bullet on the front line, in war (purposely), or while in prison (accidentally), or by dope and alcoholism. I knew one day my home (the shack it was) would never hear the sound of my two precious sons again. Their father was the first to go, while dying he died. Now William, while dying one day, he will soon die by the white world. Van, my oldest, he too must be a sacrifice to die. The choice wasn't theirs and the blood

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ASK ME NO QUESTIONS, I'LL TELL YOU NO LIES

MOTHER ANSWERS STATE'S QUESTIONS ABOUT CONVICTED SON.

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of my ancestors cries out to God, and the hour is near when He will avenge His suffering children.

Q: Did he suffer from any "spell"?
A: No. But I would like to tell you something about William's baby months that I think is a further factor in his behavior today. I have told this from the time he was a baby, and I have never been taken seriously. I shall again tell it, expecting to be received the same. I told one of his parole officers about it and he wrote in his report an entirely different account of it, using it as a weapon against William. I pleaded with a judge when he sentenced William to C.Y.A. (Calfornia Youth Authority) to check William for brain injury. He nodded hurrily and dismissed me with a wave of his hand.

When William was born, in a segregated part of a general hospital, the delivery was abnormal (the doctor had some kind of instrument to help him get here). Since I am not too familar with medical terms, I will say he used forceps. Long after William's birth, these scars remained on his head. The problem was, from the time I first nursed him and for months after, William would vomit very forcefully, many feet away to the opposite wall. I knew something was wrong with my baby. But those who were in the position to help would not. Finally, when he was three, I had his head x-rayed: I was told, from an accident, probably at birth, a bone from his spine was putting pressure on his brain. William was an extremely nervous and energetic baby, sleeping little his entire life, twitching and turning in the night, moving, moaning until daylight. Since then, I have found that I cannot help but think, nobody ever heard, or cared about William: not teachers, policemen, doctors, etc. Nobody noticed his needs, until he did something like break this so-called law; and then, he is arrested and given a number. A sick boy. Born Sick, made sick by the people who dare now call him guilty. The guilty ones break their own laws in order to oppress and murder the Black Williams of this country. I know that what I am writing is going in one ear and out the other. The conscience of this nation is dead. The cries of the oppressed are not heard. But God records it all, every tear and agony of our hearts.



"I know secret societies are working in this land to whip, imprison and destroy the lives of the Black Race."

I know! It is no secret! I know that we (the Blacks) will be taken into slavery for a short time before the complete downfall of America. I know secret societies are working in this land to whip, imprison and destroy the lives of the Black Race. History is soon to be repeated for its final time. I know these things must happen to reveal the heart of the white nation, so that all who desire to know the truth will not be deceived. Our Black Race must be separated from all influences and ways of our natural enemy. This is God's way. It is written in the scriptures. This country will have a false religious revival, a "turn to God" crusade, and under the name of God, they will place us again into chains. Physical chains. But at the time they pass a Sunday Law and congress pass a bill to again make us slaves (this will be passed without being brought to the people for a vote), it is at this time the Creator of heaven and earth will bring suffering upon this nation that you cannot look back and read in history. Because never has there been such a time as shall be. But the remaining Blacks that have not been slaughtered shall never taste death, although they are apparently helpless and defenseless. The God of heaven and earth will intervene for their complete deliverance and salvation. It is written. And it shall be. Prison walls will come down and deliver the prisoners. Not by human invention, but by the same power that makes the flower grow and the moon to give its light. William has been robbed and destroyed long before he was born; his father put in prison for kidnap. What a laugh for those who are true kidnapers. They have kidnaped an entire race of people and have kept us and ruined us. The true criminal in God's sight is this race who has Satan as its head.

Those who say they are innocent of putting us in slavery are guilty of the crime of being an accomplice. You knew all your life our condition, but you said nothing, and did nothing. Nothing was said or done until the white's property (the dollar) was threatened, and even then they were just tokens. For all the crimes in your law books, this nation stands quilty and for many more that have never been written into the manuals of men; but, in a loving God's book of Remembrance. I do not believe in the ballot or bullet, for these are your ways and God has said envy not the oppressor and choose none of his ways.

So all the criminals may sit on benches in black robes, and stalk the country in white sheets, and in the name of "the law" crucify my sons. But know for sure you are crucifying Christ. Christ became a nobody to save the world; you made us nobody to build your country. Even as he fell beneath the cross, he bore for the sins of the world; we fall by the cross you have placed upon us to bear. Even as they gave him a hurried and unjust trial, you too have did it to us. Even though he came to bless; we have worked your fields, raised your children, and sit by your sick beds, fought your wars, mourn at your deaths, loved and worshipped you so much until we became like you. And like, when Christ was nailed to the cross by unjust hands and mocked and derided and whipped by them, you ha mocked, derided us, whipped and finally put us to death (a people who was sent among you to arouse in you heart the pity and love of God), now it is too late. You have turned off your conscience too much. Now you conscience is uneducated to right. You don't know the difference. My greatest pain was to stop loving you, believing in you, to stop pleading for love from a heart that is destitute of love. So when you see William again, look closely. He is a precious jewel in the sight of God. Again, look closely, for one day he will be free.

BLACKS FAIR EXCHANGE ON U.S. FOREIGN MARKET

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wash their hands of the whole thing and leave everything up to the U.S. - controlled Taiwan government. After all, they said, certainly no one wanted to jeopardize "international relations". Both Brothers were eventually sentenced to one year in a Taiwanese prison. That was December of 1971. It had already been a year.

Not much can be done legally at this point. There is, however, a struggle to be waged. Since their incarceration, Jan, for example, has been seriously ill with fluid in his lungs, from "unknown" sources. We must support their case, uniting as Black and poor people who have been subjected to such injustices for so long that it is a usual part of our lives, so as to be able to level our collective strength in the interest of all our freedom from all kinds of prisons. Because the legal expenses are so very high, because their families have put out everything, money is needed more than anything. Send tax-deductible checks payable to the "Center for Civic Initiative Eaton / Starks Defense Fund" to any of the following:

Rev. Eugene Turner, Director
Office of Ethnic Church Affairs
Golden Gate Synod
United Presbyterian Church in the U.S.A.
330 Ellis Street
San Francisco, California 94102
(415) 775 - 7575

Rev. Jerry L. Van Marter
Presbyterian Church of the Redeemer
2354 Andrade Avenue
Richmond, California 94704
(415) 234 - 1110



In December, 1970, Jan Starks was turned over to Taiwan by the U.S. Air Force.

Mrs. Thessie Eaton
2791 Bowhill Lane
San Pablo, California 94806

ALL POWER TO THE PEOPLE

CUT HERE



PEOPLE'S PETITION

FOR IMMEDIATE PAROLE OF BROTHER DAVID HILLIARD FROM THE CALIFORNIA PRISON SYSTEM OR AN APPEAL BAIL BOND WITH A RETRIAL JURY OF HIS PEER-GROUP.

WE THE PEOPLE, RESIDENTS OF THE WORLD COMMUNITY, IN THE SPIRIT OF REVOLUTIONARY INTERCOMMUNALISM, DO HEREBY REDRESS OUR GRIEVANCE AND PETITION THE COURTS OF AMERICA AND THE CALIFORNIA STATE GOVERNMENT AND PAROLE BOARD; THAT DAVID HILLIARD BE RELEASED FROM HIS PRISON INCARCERATION IN THE CALIFORNIA PENAL SYSTEM TO THE PEOPLE OF OUR COMMUNITIES ON PAROLE OR AN APPEAL BAIL BOND.

BROTHER DAVID HILLIARD, POLITICAL PRISONER AND CHIEFOFSTAFF OF THE BLACK PANTHER PARTY, WAS IN FACT WRONGFULLY CONVICTED ON FALSE CHARGES BY A PREDOMINATELY WHITE RACIST JURY, AS ALL MEMBERS OF THE OAKLAND BLACK COMMUNITY WERE SYSTEMATICALLY ELIMINATED FROM THE JURY SELECTION PROCESS IN HIS TRIAL.

IN LIGHT OF THESE FACTS, WE THE UNDERSIGNED, THEREFORE PETITION THAT DAVID HILLIARD BE GRANTED HIS HUMAN AND CONSTITUTIONAL RIGHTS, THAT IS, PAROLE FROM PRISON OR AN APPEAL BAIL BOND BY THE AMERICAN COURTS PENDING APPEAL OF HIS CASE BEFORE HIGHER COURTS. AND THAT HIS RETRIAL JURY BE OF HIS PEERS, A TRUE REPRESENTATION OF A CROSS SECTION OF THE COMMUNITY.

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RETURN ALL PETITIONS TO BLACK PANTHER PARTY CENTRAL HEADQUARTERS
1048 PERALTA STREET OAKLAND, CALIFORNIA 94607

OAKLAND AUDITORIUM

TENTH ST., OAKLAND, CALIFORNIA

6:00 PM MARCH 29, 1972

THE PERSUASIONS

(RECORDING ARTISTS OF THE ALBUM "STREET CORNER SYMPHONY")



THE PERSUASIONS WILL APPEAR AT THE

BLACK COMMUNITY SURVIVAL CONFERENCE

FROM THE ANGELA DAVIS PEOPLE'S FREE FOOD PROGRAM

10,000 FREE FULL BAGS OF GROCERIES

(CHICKENS IN EVERY BAG)

WILL BE GIVEN AWAY AT THE BLACK COMMUNITY SURVIVAL CONFERENCE

MARCH 29, 30 & 31 1972

A BLACK PANTHER PARTY COMMUNITY SURVIVAL PROGRAM

FOR FURTHER INFORMATION, CONTACT: THE BLACK PANTHER PARTY, CENTRAL HEADQUARTERS, 1048 PERALTA STREET, OAKLAND, CALIFORNIA CALL (415) 465-5047